:: Vol. 3, No. 10 ::
:: December, 1927 ::

Borgo S. Spirito, 5
Rome (113), Italy

ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW

ISSUED BY THE

:: :: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

For circulation among Ours only

ST. LOUIS SODALITY SCHOOL

205 Delegates from 17 schools participated in the **Week-end Sodality School** held at *St. Louis University*, St. Louis, Missouri, U. S. A., October 13-16, under the direction of **Father Daniel A. Lord, S. J.**, Editor of « *The Queen's Work* », President of « *The Association of Jesuit Sodality Directors* », and originator of the Sodality School.

Besides the profit derived from explanations of the powers and duties of the Sodality Council (Common Rules, no. 18) a **St. Louis Students' Sodality Union** was formed with *Father Robert Bakewell Morrison, S. J.*, as president and with one delegate from each school or college; a program was also settled on for the coming year. Student Sodalists of the United States are to be invited to the **St. Louis Sodalists' Convention in 1928.**

The value and importance of these Week-end Sodality Schools, which are to be carried on successively in large cities of Middle-western and perhaps Eastern United States, justifies treating the matter at length, and the ample documentation furnished us by Father Lord makes it possible to describe the preparation, methods and results of the Sodality School.

1. Invitations to the Sodality School were sent out by the Sodalities of St. Louis University to the Catholic colleges, academies and high schools of St. Louis **with the permission and approval of His Grace, Most Reverend Archbishop Glennon.**

The School was announced to «consist of *informal classes* and *open-house discussions* by participating Directors and students, „ its purpose being:

" 1. To increase the spirit of spiritual leadership among students.

2. To pool the common experiences, successes, difficulties, and plans of various student groups so that these may be made available for other schools.

3. To give increased purpose and direction to the Sodality.

4. To incorporate, if you are willing, the officers of your Sodality and your other spiritual organizations into the Students' Spiritual Council.

5. To create a greater sense of spiritual unity among the schools of St. Louis in the hope that through strength and cooperation in spiritual matters the Catholic life of our students may be strengthened. "

Those invited were:

1. Directors or Directresses of Sodalities.
2. Faculty members.
3. Sodality officers.
4. Officers of other spiritual organizations.
5. Other students considered by the Faculty to be apt for leadership.

« Whether you have a Sodality in your school or not, your students will be welcome. »

2. Faculties and Sodality Directors were invited to a special **pre-session** on Thursday afternoon for an explanation of the purposes of the Sodality School and the meaning of the Students' Spiritual Council. To this meeting **no students were invited.**

3. *A follow-up letter advised the* **Directors and Sodalists** that the important part of the program of the Sodality School is the **discussion by the students** following each of the talks.

It was hoped that the **students** would tell what

their schools were doing to further spiritual life under the various topics suggested on the program.

4. Superiors *of colleges, academies and high schools* on Sept. 29, 1927, were again urged to secure the attendance of their students, Father Lord writing:

"Two things are, I am convinced, of immense importance to the students' spiritual life, and they are, I also believe, to some extent interlocked. The first is the possibility for actual *student spiritual leadership:* the expression of that leadership *through the Sodality.*"

Insisting on the completeness of the Sodality's life program and on its extreme variety and adaptability, Father Lord continued:

" In consequence, the School we are conducting will stress the organization, operation, and ideals of the Sodality. But even if you have no Sodality in your school, *student spiritual leadership will be the primary objective* and can be attained to some extent even without the actual formation of a Sodality.

" An examination of the brief program enclosed in this letter will show that we aim to make *the School intensely practical.* We hope to send the students back not only with a renewed enthusiasm for their spiritual life and with a new realization of their duty as militant Catholics, but with **practical plans** which they can put into operation under your direction and approval. These plans we hope will lead all the students to a fuller spiritual life.

" In all this we are inspired by the example of the preliminary convention which was held by the students of Chicago colleges and academies at Loyola University last spring. *** Everyone who had anything to do with it expressed the most unbounded enthusiasm." (1)

With the above letter went the following explanation of

5. The Students' Spiritual Council.

The Students' Spiritual Council is in *no sense a new society* or a new organization. Hence there is no question of starting something new or of introducing a new society.

It is merely a new name which we believe is suited to the needs of modern education and to the temperament of modern students, applied to the old *Central Council of the Sodality.*

The Council of the Sodality is explained in no. 18 of the Common Rules of the Sodality. It has largely fallen into disuse, but it can be revived and made a powerful means for student leadership under the name of the Students' Spiritual Council.

The success of the *Student Councils*, which are now almost universal in academies and colleges, is our precedent for believing in the ability of American young people to take an active and intelligent part in the management of school life. My own personal experience with young people, especially through my varied work with the pageants (2) and with the Catholic Students' Mission Crusade has convinced me that our students have *initiative, enthusiasm, real executive ability, reliability*, all of which need only direction to express themselves effectively.

The students Spiritual Council properly organized will, with the supervision of the Sodality Director or Directors or the student counsellor or the chaplain, be made to feel *responsible for leadership in the spiritual life of the school* where this spiritual life is not a matter of school discipline.

In consequence the Students' Council will have charge of all the spiritual activities in the school not connected with school discipline, and supervise the operation of the other spiritual societies.

In this way, we feel that the following will happen:

1. There will be one *strong central spiritual organization* as important and as significant in student life as the strongest society or organization of the school.

2. Students will be made to feel that they have a real part in their own spiritual leadership. This should tend to develop:

a) Spiritual self-reliance;

b) A school spiritual leadership wich will later become a Catholic leadership in the world;

c) A much heightened interest in spiritual life;

d) An increased spiritual life going throughout the entire school.

This plan is, of course, sketched merely in outline. One of the *main purposes* of the Spiritual Leadership School will be to study the organization and development of this Student Council *in accordance with the ideals of the Sodality.*

The plan has been explained to a number of educators who have all given it unqualified approval. It has been tried out during the course of the last year in a men's university, three women's colleges, one boys' high school, and three girls' high schools; and in each place has met with enthusiastic approval."

" As the success of the School depends entirely upon the blessing of God, I am asking you, both faculty and students, to pray for the success of our work."

6. The program of the Sodality school of school of student Spiritual Leadership.

Thursday, Oct. 13. 4:00 *Preliminary meeting of* **Sodality Directors,** and **faculty members,** with explanation of the School, its methods, and the Students' Spiritual Council.

Friday, Oct 14, 8;00 First Students' Meeting. 1st talk: **The student and spiritual ideals.** 4:00 2d talk: Explanation of **Students' Spiritual Council.**

Saturday, Oct. 15. 8:15 Mass, Communion (ad libitum) Talk: **The Sodality ideal.**

General Morning Theme: **The students' personal sanctification.**

9:30 *The Blessed Sacrament* and the Student.

10:45 *Our Blessed Lady* and the Student.

General Afternoon Theme: **The students' apostolic life.**

1;30 *The Spread of the Church*, i. e., Missions, Apostolic Work, Catechism, Vacation Schools, etc.

3;00 The student and *Catholic Culture.*

4;00 Benediction and dismissal.

Sunday, Oct. 16.8:15 Mass, Communion (ad libitum) Talk: **The sodalist's privileges.**

9:30 Sodality **Programs** (Spiritual, Social, Literary etc).

10;45 Sodality **Problems** (Membership, Social Life, Bulletin Boards.

1;30 *Organization of the* **Student's Sodality Union.**

3:00 Solemn Benediction and Dismissal.

7. Realization of the program.

" It is not too much to say that it was **an unqualified success.**

" The use of the Central Council of the Sodality, approved in the Common Rules, as a **Student Spiri-**

---

(1) « Acies Ordinata », 1927, page 51.

(2) E. g, in the St. Louis Mission Pageant of 1924, "*The Dreamer Awakes,*" which cost 8,000 dollars to produce (exclusive of costumes), and which was witnessed by about 10,000 persons, about 700 Catholic students of both sexes from different schools were the players and besides giving their time and efforts, they also furnished all the costumes. Similar cooperation by Catholic students achieved great successes in Chicago and San Francisco with "*The Pageant of Youth.*"

tual Council, seemed to appeal especially to the assembled priests and sisters who gave the idea the same endorsement which was given by the Sodality Directors at their Conference in Chicago in August, 1926. (1)

141 members were present for the first meeting on Friday, and this number increased steadily, to 205 at the closing exercise (2).

" The students lunched together in the university gym (at their own expense), and a great many of them received Holy Communion in our college chapel on Saturday and Sunday. The fact that the students attended **four classes a day** with unified interest indicated their enthusiasm and willingness to learn.

" On Sunday afternoon a **Students' Sodality Union** was formed with *Father Robert Bakewell Morrison, S. J.*, as Moderator and each Sodality appointing a delegate. A program of **four events for the year** were drawn up and approved by the assembled delegates. At the same meeting the first plans for our proposed **Sodality Convention of 1928** were drawn up and the Sodalists of St. Louis will extend **an invitation to the student Sodalists of the country** to join them in their convention to be held at St. Louis University next summer.

The frank enthusiasm of the students, the willing cooperation of the faculties, and the generous response to every suggestion, make us hope that the plans discussed by our Directors in their Chicago Conference of 1926 are beginning to show definite results, and there is the possibility that **we can develop through our Sodality, the Youth Movement** that we feel so imperative for Catholic young people. "

(1) Cf. " A. O., " 1926, p. 50, col. 2 : " The convention accepts the **revised plan of Sodality organization** (Fr. Lord's) presented to the meeting as the working basis for the Sodality wherever possible. „

(2) The 205 delegates represented 5 depts. of St Loui University, 5 colleges, 4 academies, 4 high schools 1 hall, parish school.

SODALITY DIRECTORS' CONGRESS HAARLEM, HOLLAND

The first Sodality Directors' Congress ever held in Haarlem, met on May 17, 1927, with the hearty approval of the Bishop, about 90 priests attending.

In presenting a conspectus of the Haarlem diocese Sodalities, Father James Mulders, S. J. (1), expressed a hope that the Congress would yield fruit a hundred-fold because the diocese of Haarlem contains the largest cities of Holland where all the grave and difficult questions in the care of souls are presented. The extraordinary worth of the Sodality in pastoral matters also made the Congress not only useful but necessary.

The following are the Sodality statistics for the larger cities :

(1) Cf. Fr. Mulder's article *" Dutch Sodalities in 1926,"* " A. O.," 1927, p. 45.

City	Men.	Women	Youths	Girls	Priests	Total
Amsterdam	8	11	24	22	1	66
Rotterdam	4	3	11	6	1	25
The Hague	7	8	16	17	1	49

In all, there are 245 Sodalities in the diocese, 4 of them being for priests.

Father Mulders publishes 3 Sodality monthlies : " *Omhoog* " (for men and boys), " *Ave Maria* " (for women and girls) and " *Directeurentijdschrift* " for Directors. About 8,000 copies of the first two are taken by 107 Sodalities and 112 priests subscribe to the Director's review. This hardly realizes the slogan : " *No Sodalist without a Sodality periodical.*"

The Sodality (Fr. Mulders continued) had saved many persons from the snares of the world. The Sodality, moreover, can give everyone what he needs as a Catholic, because it is wholly a Church institution, which following its rules, constitution and spirit, can give its members a thorough spiritual formation; *the Sodality reaches the whole man.* Again, the Sodality is sufficiently practical, generous, modest and prudent to work harmoniously with other church organizations. No one can reasonably blame the Sodality however, if it demands its rights, or if it refuses to become a caricature of itself by taking the attitude suggested for it by persons who have no divine call to modify its nature. Let the Sodality " *be as it is or let it not be !* " The charge is sometimes made that the Sodality has no " *rule of life.*" Nothing falser ! Yet there have sometimes been grounds for such a charge ; many Sodalities had no other activity than some prayers in common, while the rules were known but little or not at all and nobody lived according to them.

Let the Sodality be directed according to its rules. Everyone should keep in mind the **solemn declaration of all the Bishops of the Netherlands,** (Nov. 8, 1912)

" As the genuine spirit of the Sodality and its practices which have been approved by experience, are so excellently expressed in the revised rules that these latter form a perfect rule of life for the Sodalists and form a sure way to its real, twofold end, namely a Christian life and the lay apostolate, we, the assembled Bishops of the Netherlands, from the fulness of our authority give our full consent to these revised rules. Moreover, we declare it our firm and unshaken determination that all these rules be introduced into the Sodalities, carefully applied, and exactly observed. We also wish that hereafter no Sodality rules be printed which differ from the set approved by us."

A *sine qua non* for this purpose is that the Director know thoroughly the rules, the purpose and the whole character of the Sodality. This should be easy in the Haarlem diocese with its **four Sodalities for priests.**

Here as elsewhere, the proverb applies : " *Qualis rex talis grex.*" The good and evil in the Sodality as in

other societies, depends for the most part on the Director. It is he who gives it vitality and increase.

Hence *a*) he should be conscious of his high dignity. As the vicar of Mary he is to lead and develop the Sodality.

b) He should remember that in authority he is supreme, free, autonomous, independent. Yet not a tyrant; his rights and duties being settled by the rules.

c) The extent of his duty should be ever present to him. With St. Paul he is to be *"all things to all men,"* caring for the Sodality and for Sodalists. In temporal as well as in spiritual things, he is to aid, advise and console.

d) He should have a proper idea of what the Sodality is, true love for it, charity for the members, patience, prudence, energy and finally boundless devotion to the Blessed Virgin. In a word, he is the head and heart of the Sodality.

— — —

A parish-priest spoke on the **Sodality and the religious life of the parish.**

There is a natural bond between the parish church and the Sodality, because:

1. The Sodality aims at self sanctification and the apostolate.

2. To reach these ends, the rules must be known, explained, applied and obeyed. A sodality without regular life is like a disorderly sermon — action without effect.

3. The Sodality conveniently formed and working through different sections like an ordering force, can help to realize the purpose of parochial life, which is (according to the Synod) *to favor and promote all that is good.*

4. If the Sodality be parochial and works as such with unflagging zeal, the parish too will flourish.

Father H. Braun, S. J., spoke on **The Religious and Social Formation of young people after they have left school.**

Education, (he maintained) consists in teaching the young to rule their faculties and inclinations according to Catholic teaching; to accustom them to use their wills as God has commanded, i. e. in order to their last end, in conscious obedience. All the rules of Sodality are founded on obedience, the true liberty of the children of God, which leaves man free from the tyranny of the passions and voluntarily subjected to what is good. Hence the candidate is asked if he freely chooses to enter the Sodality and yield full obedience to the rules and the Director. Obedience holds the first place in the Sodality because it is through obedience that the Sodality must give what it judges necessary for the education of youth (Rules 32, 33); the Sodalists are to exercise this holy freedom *under the leadership of their Director.* (Rule 14). That the Sodality has not only given precepts but has also attained its end is attested to by the history of centuries. It is not a mere theory but **a system adapted to practice;** the practice has differed with the times; formerly diversions were provided by the family circle, but today they are sought in sports, dancing and the theater. Still the Sodality never neglected its duty outside the home; the best Sodalists, for example, have led the schools.

The *"patronage"* and the Sodality, are two institutions for education. As soul and body form a single substance, so the patronage and the Sodality complement each other.

The Sodality Director must teach and educate, not shirking labor nor seeking self, but striving for his Sodalists' welfare.

An Amsterdam pastor spoke on **The Sodality and young women.**

1. Today when religion and morality are suffering, girls and young women need more care than ever before.

2. Whoever cultivates solid love for the Mother of God in these girls will preserve them.

3. The Sodality of Our Lady is most apt for the purpose because it so powerfully fosters the reverence and love of the young for Her.

4. The Director must

a) insist on the unique position of the Blessed Virgin in the great mysteries of faith; and

b) teach Mary as the perfect model of girl and woman.

5. He would do well to follow the course of the liturgical year and make special use of the liturgical prayers in honor of the Mother of God.

A chaplain spoke on **The Sodality and the Apostolate among girls and women.**

Woman has always had a special place in society. Today women sometimes do the work of men, being called there to by the bishops, who in this, follow Christ's example. So too, when Calvinism was oppressing the Church in the Low countries, the Beguines were the clergy's assiduous helpers. The memory of these holy women still lives in names and institutions in various cities. **Without Mary there will be no fruitful apostolate.** Self-sanctification and the apostolate in and through devotion to Mary, Queen of the Apostles, is the chief purpose of the Sodality. Many forms of apostolate open to women were sketched by the speaker.

A Director spoke on **Devotion to Mary in Director and Sodalists.**

— — —

The resolutions of the Congress were as follows.

I.

1. All the vigor and success of Sodality life lies in the **faithful observance of the** ancient and approved **rules** which the united Bishops of the Netherlands made obligatory.

2. *"Reformation"* of the Sodalities must consist solely in **returning to their primitive spirit,** which is that of extraordinary devotion to the Blessed Virgin Mary, the earnest pursuit of personal holiness, and an apostolate adapted to the times.

3. Every Sodality must aim at a really **interior religious life.** It should strive especially to spread the frequent reception of the Sacraments. As the spirit of the Sodality is apostolic, the Sodalists must **work to-**

gether energetically for existing religious, social and charitable institutions. **Sections** for these purposes should be formed.

4. If the Sodality would properly perform its sublime office, both Director and Sodalists must **honor the Mother of God with more than ordinary devotion,** imitating her great virtues, giving themselves entirely to her, and encouraging each other to love, serve and imitate her.

5. All Sodalities without exception, should have a **Council,** as prescribed by the rules, which should meet every month; **the probation** should be long; diligent **attendance at meetings** should be required; and some fitting **apostolic work** undertaken.

6. **Directors' " Days "** should work foi the establishment and prosperity of Sodalities and especially of **parish Sodalities,** so that directly and indirectly, public and private religious life may be elevated.

7. To obtain good cooperation, the Directors in each large city or region should hold **regional "Days"** of their own.

8. The **Sodality periodicals** *" Ave Maria," " Omhoog," " Directeurentijdschrift"* should be vigorously supported. *" No Sodalist without a Sodality periodical."*

9. Every Sodality should contribute annually to pay the **expenses of the National Sodality Secretariate.**

II.

Mens' Sodalities are particularly bound to an intensely religious life. An external apostolate suitable to the times is also a vital necessity for them. Thus Catholic life and social works will find among the Sodalists doughty champions and saintly workers.

III.

Sodalities for married women, young women and girls, following the example of Mary, should consider that their best and highest task is to cultivate the hidden virtues, and to take their proper place in the apostolate (preparing vestments, altar linen, and other articles for the missions, etc.), thus truly imitating the *" Queen of the Apostles."*

Catholic women should organize against the spirit of irreligion and immorality which nowadays tempts so many girls and women. All women Sodalists should therefore become members in the good leagues which already exist for this purpose.

IV.

Sodalities for boys and youths should be established and vigorously directed, because these young people need ecclesiastical supervision, and the Sodality because of its excellence and its closely-knit form of organization, is exceedingly efficacious in the care of souls.

Most Rev. Sebastian Leme, Coadiutor-Archbishop of *Rio Janeiro, Brazil,* gladly accepted the honorary presidency of the Sodality of Our Lady of Victory in that city. The ceremony took place in our church.

TWO STUDENTS' SODALITIES IN THE COLLEGE YEAR-BOOK

The work of the **Apostolate** is taking hold in our **Colleges.** Having a good time is supposed to be the chief occupation in life of the denizens of **Los Angeles, California.** That notwithstanding, the Senior and Junior Sodalities of **Loyola College** are engaged in excellent apostolic work as can be seen from the College year-book for 1927: *" EL PADRE „.*

After the annual election of officers, the enthusiasm of the **Senior Sodality** was beginning to cool when the Director, *Father James J. Hayes,* called a special meeting in which he explained the duties and the benefits of the Sodality. With a thorough understanding of their actions, the members pledged themselves to observe faithfully the rules of the organization, and the activities of the Sodality became pronounced.

Three committees were formed, one to organize the **welfare work,** another to arrange for the **adoration** of the Blessed Sacrament on First Fridays. A **Committee on Apologetics** was prepared to correct unjust charges against the Faith in the Press. **Panegyrics** were given by the Sodalists during May Devotions. The outstanding feature of the year was the profitable *retreat* at *El Retiro San Iñigo, Los Altos* (The Jesuit House of Retreats in California).

About 30 Senior Sodalists care for **15 centers of wel fare work** in Los Angeles, through which in the past year about **4,500 Mexican exiles** received temporal aid and religious instrnction preparatory for the sacraments. The best of the Sodalists are affiliated with the **St. Vincent de Paul Society** and their work is deeply appreciated by the Rt. Rev. Bishop and his clergy.

The **Junior Sodality** used to meet at eight o'clock on Fridays; few attended Mass; the hour was changed to half past eight and the number of attendants at Mass increased notably. The sixteen new members admitted in May by the Director, *Rev. Michael Hourican,* brought the total membership to fifty. Its members are in the High School (secondary instruction in the American system). A number of them **work among the poor** in Los Angeles, devoting one afternoon a week to younger and less fortunate brethren dwelling in outlying districts of the city. They take the role of a *" Big Brother „*; organize their games, supervise and train the boys to proficiency. But before the athletic program commences, all the youngsters must attend a class in **Christian Doctrine** taught by the High School Sodalists.

Editor's note : In future numbers of *" Acies Ordinata „,* the editors hope to present similar accounts, and for that reason earnestly demand of Directors as many details as possible of the active and contemplative doings of their Sodalists.

The information above set forth was drawn from the **year-book** of Loyola College, a book abounding in photographs of the students in all the different phases of their College life.

The perusal of this volume prompts us to suggest

that during the year, **photographs** *should be taken of the Sodalists* **at work,** *no phase of their activities being omitted;* at the end of the year, such photographs could be printed with a suitable **text,** *statistical and descriptive,* which would serve at once as a record of the year and a powerful *stimulative to other colleges and schools* to begin work in the same field.

We would also suggest that where possible, the poor and unfortunate **beneficiaries** *of Sodalities be* **invited** to some of the Sodality's most brilliant functions, and that on the occasion of Sodality jubilees, a place of honor be found in the church and in the processions for the good people who thus benefit by the Sodality's ministrations.

The formation of Sodalities *among these beneficiaries* is another objective to be aimed at. Poverty and bad moral surroundings need not be an insurmountable obstacle, and if these brethren in Christ be indoctrinated with the idea of the Sodality as embodied in the Common Rules, they in turn will be able to carry on *an effective apostolate among their neighbors.* Thus the penetration of the Church's influence will become greater and greater in the lowest strata of society... *the Gospel will be preached to the poor.* When it is so preached, and preached effectively, there will be little foothold for the doctrines of "*the revolution*,,; if this be neglected the highly educated Catholics may one day find themselves persecuted on account of their religion by the successful "*revolution*,,.

Another point which we would highly recommend to Directors of these College and High School Sodalities is that they expressly inculcate on their Sodalists that **these activities** *are begun in College* **to be carried on afterwards** *in Sodalities in their own* **parishes.** No student should leave a college thinking that he is ipso facto leaving the Sodality or that at most all his Sodality activity is to consist thenceforth in "*making a mission*" which is to be preached every year or two to the "*Old Boys' Sodality*". One becomes a Sodalist for life, and to work as such, wherever he is, during the rest of his life.

" NUESTRA HOJA ,,

An interesting and suggestive Sodality periodical is "*Nuestra Hoja*,, a simple monthly of eight small pages issued by a Sodality erected in the Seminary of Villa Devoto in Buenos Aires, Argentina (street: Jose Cubas 3543) for young men who are not students for the priesthood. ("N. H.," Oct. 1927 p. 93).

Directors acquainted with Spanish will find in it some well-told anecdotes and items of interest.

"*Nuestra Hoja*,, is now in its fifth year and goes to 56 Sodalities in 15 different countries.

Father James Puigsech, S. J., directs the Sodality which publishes "*Nuestra Hoja*,, but is not listed in the Argentino-Chilean catalogue as editor.

Expenses have been hitherto covered by a tax on Sodality members, but recently a list of benefactors was started and Sodalities and Directors who profit by the little publication will undoubtedly help to keep it afloat.

Sodalities of our Lady in Canada.

The oldest Sodality in North America is attached to one of our churches in **Quebec** City. "*Le Journal des Jésuites,*" Feb. 14, 1657, stated that "*On Ash Wednesday, Father Poucet held the first meeting of the Sodalists of Our Lady in his room. They were twelve.*" The fact is mentioned also in the Jesuit Relations. This Sodality now numbers some four thousand members, ranking among the largest Sodalities in the world (1).

There are at least three other Sodalities mentioned in the Relations, — that of **Montreal** which in 1735, was under Father Saint Pé, that at Sault St. Louis, now called **Caughnawaga,** an Indian reserve near Montreal, and that of **New Orleans,** then a part of the vast diocese of Quebec. In June 1738, Father Le Petit wrote from New Orleans to Father General Retz:

"*I am directing a workmen's Sodality which I began not long ago.*"

In connection with the Indians' Sodality at Sault St. Louis, **(Caughnawaga)** there was a Section for the élite within the Sodality itself (or *ristretto*) such as has been advocated in the "*Acies Ordinata*"; regarding it we read in the Relations: "*To be qualified to become a member of the Holy Family, one must have passed through the Sodality and have given unmistakable proofs of fervour, for its members are all really devout souls, and to say the least, are as worthy members as are those in France. Several practice austerities which many a religious would hesitate to undergo.*" And of the Sunday meetings the Relations say: "*At four in the afternoon, Vespers are sung after which Benediction of the Blessed Sacrament is always given. There could be nothing more decorous than the behaviour of our savages while in church and during their other devotional exercises.*"

There are five Sodalities now in the Indian Missions: two at **Caughnawaga** (Prov. Lower Canada); one for men and boys and another for unmarried women at **Wikwemikong,** Georgian Bay, and one at **Spanish** for the convent girls (V. P. Upper Canada).

In the Province of Lower Canada today, the Sodality is very flourishing. At **Edmonton,** Alberta, there are two; at **St. Boniface,** Manitoba, two; at *Sacred Heart College,* **Sudbury,** Ontario, three; in **Quebec City,** at our parish in *Rue Dauphine*, three, and at our parish of *Ste. Foi* three; in **Montreal** at *St. Mary's College*, seven, and at the *Immaculate Conception* eight.

The Young Men's Sodality at the Immaculate Conception has its Sunday Mass in the domestic chapel of our Scholasticate and has a membership of about 600. The average attendance at the Sodality Mass is over 400 (2).

At *St. Mary's College*, there is a *St. Vincent de Paul*

---

(1) "*The Knight.*" Dec., 1925.

(2) **Attendance at Mass** is checked up by the following system: Each Sodalist has a name card at the chapel door; on entering he puts his card in a basket for the purpose. The Secretary counts the cards, punches them and replaces them in the rack during the week. The cards are of different colours for the officers, ordinary members and postulants.

Section which visits poor families in the neighborhood, and a *Catechetical Section* for some of the Separate Schools.

At *St. Boniface College*, there is a Sodality for English-speaking students (boarders and day-scholars), numbering about 40. 15 new members were received on Feb. 2, 1927, by Mgr. Cherries of Winnipeg.

Among the secular clergy in Quebec and among the French elsewhere the Sodality is held in high honour. Nearly every parish has its Sodality for the boys and its "Children of Mary," the latter being far more numerous. For the whole of Canada, the number of new aggregations during the two years 1923 and 1924, was 44, Canada, as regards aggregations, ranking eleventh among the countries of the world.

In the V. P. of Upper Canada, we have charge of 13 Sodalities, 9 for young women and 4 for young men; 2 of the former are among the Indians, and the others at **Port Arthur, Sault Ste. Marie,** and at the Church of Our Lady, **Guelph,** the last mentioned having 150 members.

At *Loyola*, the larger of our colleges, there is a Sodality of about 120; it has two divisions, one for resident, the other for non-resident students. These divisions have separate organizations and usually different directors and meet on different days. The boarders, whose Sodality numbers about 75, meet Saturday evenings for the Little Office and Instruction while the day-students, 45 in number, meet Wednesday morning, half an hour before class. Both Sodalities are very fervent and are an important factor in the life of the college. There are very few activities attached to the Sod ality itself as there are many other organizations in the college for such purposes. However, *the boarders teach catechism* in some of the near-by schools on Sundays and some of the older Sodalists have prepared and *delivered lectures* on Leo XIII, Garcia Moreno, etc. At Sodality meetings, the Director of the Sodality has given a series of *talks on the professions*, explaining the Catholic ideal and showing what is expected of a Catholic in such a position. Of course, one of these talks is devoted to **the priesthood,** and **the Sodality at Loyola has furnished many vocations** both for the Society and the secular clergy. The two great days in the Sodality at Loyola are Dec. 8th and May 31st. On Dec. 8, there is a reception of new members followed by a banquet and concert. At the close of the month of May, there is a procession of the Blessed Sacrament on the campus, benediction being given at various altars previously erected by the different classes, and the ceremony closes by a sermon in honour of Our Lady, and solemn benediction. The procession takes place in the evening and draws an immense crowd of people, for Montreal is a very Catholic city.

At *Campion College*, **Regina,** Saskatchewan, which was opened since 1918, the Sodality counts about 75 members. His Grace, the Archbishop of Regina, has shown a keen interest in it, presides at the receptions and occasionally comes to talk to the boys. The Sodalists at Campion have charge of the *Treasury of Good Works* for the League of the Sacred Heart; the *Mission Section* collects stamps and money for the home and foreign missions and another section recruits for the *Knights of the Blessed Sacrament.*

Finally, the youngest of our Sodalities is at our parish in **Guelph,** Ontario. Although the Children of Mary have been established there for many years and form an important organization in the parish, the need for a young men's Sodality was not filled until two years ago. Before and during the War the young men were organized into a club under the patronage of St. John. In its early days, its chaplain was very much interested in it and much good was done, but owing to the absorption ot the older members by the Knights of Columbus and the departure of many for the war, the club was left in the hands of the boys and was finally dissolved in 1920.

A scholastic, teaching the Juniors at our novitiate two miles from town, took an interest in the boys of the parish and during the school year 1924-25, brought together the nucleus of the new Sodality. 30 or 40 boys met every other week, but no election of officers or reception took place that year. The following year, a young Father also a professor in the Juniorate, who had been previously Director of the Sodality at Regina, took over the work. Regular weekly meetings were held and a reception, preceded by a triduum, took place in December, 1925. The membership rose to 75 with an average weekly attendance of 63. The Sodalists are either students at the "*Collegiate Institute*," a non-sectarian secondary school, or working boys who have graduated from the parochial schools. So far, no special activities have been undertaken though occasionally *debates* are held in the parish hall after the meetings. At the close of the year, the Sodality had a *picnic at the villa of the Novitiate.* Some of the juniors helped to entertain the guests and prepare the tea. Afterwards, the Sodalists assisted at benediction at the Novitiate before going home.

The need for this Sodality was very great. There was no religious instruction and no organization to keep the younger men of the parish together at an age when fatherly advice and Catholic companions can do a great deal. The response the movement has met with here has been most gratifying and this is certainly due in great part to the zeal of the Director. The need is no doubt just as great in our other parishes and among those of the secular clergy throughout the Dominion. *The real need* is therefore for **enthusiastic organizers** and for **equally zealous Directors** to carry on the work once begun. I should say that **the parish Sodality** *is even more important than that of the College* as the dangers for the young men are greater in non-Catholic schools and workshops.

"*No one is worthy of the name of Sodalist*„, said the late Holy Father **Benedict XV** on the occasion of the fortieth anniversary of his own admission to the Sodality, "*unless besides attending the meetings and performing the works of piety required of the Sodalist, he also helps the poor, teaches catechism, and engages in other works of zeal and mercy, according to his ability and opportunity*.„

INTERNATIONAL PRESS AND CULTURE EXPOSITION

COLOGNE

All **Directors** and **Provincial Secretaries** of the Sodalities, all **Editors** of Sodality reviews and books, are urgently requested to cooperate (each in accord with his Father Provincial) in response to the following demand which is hereby addressed to all Sodalities of Our Lady.

In May, 1928, in Cologne, Germany, an **"International Press Exposition"** will be opened. Considerable space has been already assigned to the publications of the Sodality.

The objects desired for the exposition are:

Historical and statistical documents concerning the growth of the Sodalities in every land, especially in past centuries;

Artistic printed matter: i. e.:

Beautiful **books** and **booklets** of the Sodality, especially of past times; and

Beautiful **pictures of** Our Lady, the Patron of the Sodalities;

Artistically prepared **programs** of Sodality *academies* and *plays*, both ancient and modern;

Printed texts of Sodality **plays;**

Sodality **diplomas** tastefully printed.

Photographs (or **paintings)** of famous Directors and Sodalists, photos of academies and theaters;

Artistic Sodality **banners,** old especially, but new also;

Specimens of Sodality **periodicals;** if possible, a well-bound volume of the year 1927, and a current number of 1928.

As is evident, all these documents and publications will be welcome, **in whatever language** they may be expressed.

Objects loaned and to be returned after the Exposition, *should be clearly marked as such*, and special notice to the same effect should be given by letter to the consignee.

All objects are to be **sent direct to Cologne,** transportation prepaid, addressed to

Professor Dr. Kuckhoff,
KOLN a Rh. (Germania)
Sudermannstr. 1.

Professor Kuckhoff is a layman who has rendered distinguished services to the Sodality.

Correspondence with Professor Kuckhoff may be carried on in *English*, *French* *German* and *Latin.*

"*Acies Ordinata*" should not be named, either in correspondence or in documents.

Objects should be sent at **the first moment possible** to Cologne, as the time of preparation still remaining is very short.

Editors of Sodality magazines are earnestly requested to give space in their columns to this appeal, and to forward in every way the success of this endeavor which will redound to the honor Our Lady and of the Sodalities.

NEW BOOKS

"**The A B C of Sodality Organization.**" A short, practical study of Sodality Aims and Methods, by **Rev. Daniel A. Lord, S. J.** The Queen's Work Press, 3115 South Grand Boulevard, St. Louis, Missouri, 28 pp.

This excellent little booklet lives up to its name. Issued in pamphlet form, after having been published serially in "*The Queen's Work*" it will be found useful by Directors and Sodalists everywhere. Through two excellent synoptical tables on the Sections of the Sodality and its Activities, the width and breadth of the Sodality program are strikingly presented to the eye.

"**The Call of Christ,**" "**Shall I be a Nun?,**" "**Christian Marriage.**" Three booklets on Vocation, by **Father Daniel A. Lord, S. J.** (The Queen's Work Press).

These are pamphlets which ought to be always in easy reach of Sodalists. Just the thing for a Sodality book-rack. The price is a trifle, the form is convenient.

The author takes youth where he finds them – out for pleasure and happiness unalloyed. The magic of his pictures and his style tempts them to read to the end. Sodalists can do good by gifts of these pamphlets and by "*forgetting*" them where the curious may pick them up and read. Even if vocations are not prompted, it is of high importance that everyone should know what it is to marry as a Christian, to be a priest or nun.

"**An Explanation of the Sodality Office,**" by **Rev. Robert E. Manning, S. J.**, pamphlet, 40 pp.

Well-written, attractive, stimulating. Explanations of parts of the office by Directors would probably make Sodalists wish to read and re-read a little commentary like this, with great increase of devotion.

Editor : *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

Tip. Campitelli - Roma, Via Orazio Coclite 50-A